

The Hour and The Man



In January, 1885, a young Korean arrived in Shanghai from his native land and entered the Anglo-Chinese College of our Mission. It was not known at the time that he was highly connected, and that his father was Minister of War. Modestly but diligently he entered upon his studies, and soon took leading rank among the students. It was not long before Yun Chi Ho—for this was his name—became an earnest inquirer after the truth and professed faith in Jesus Christ.

He came to the United States in 1887, and was a student for some time at Emory College under Dr. Candler and in Vanderbilt University. On leaving Georgia, he placed two hundred dollars of his surplus earnings in the hands of Bishop Candler to be used as the nucleus for a fund in opening a mission in Korea.

Upon his return to China he married a Christian girl of noble character, who had been educated under Miss Laura Haygood. Proceeding to Korea, they established a home in the midst of heathen people, which was a daily illustration of the power of the gospel to transform life and ennable and develop high purpose for the blessing of mankind. Mr. Yun served as Governor of a province, as Minister of Education, and Vice Minister for Foreign Affairs; and in all this preferment he retained his integrity of character and singleness of purpose.

A Great Need

Now he becomes a providential and conspicuous factor in this crucial hour of our splendid work in Korea.

During Bishop Candler's recent visit to that country he met his old pupil

again. He had realized keenly the need of a school in Korea. This need Mr. Yun and his father had seen years ago, and had given a thousand dollars for that purpose.

Bishop Candler says: "We have delayed too long the matter of a school for young men, and we are now suffering the results of such delay. The matter cannot be postponed longer." In this crisis his mind turned to Mr. Yun as the most suitable man in the empire for heading such an enterprise, and he says: "After much prayerful consideration of the subject, I opened the matter to him. I found him eager to undertake Christian work; but he felt his way hedged about by the customs of his country, more imperious than written laws. He is the eldest son, and as such inherits all the property and all the responsibilities of the family under Korean usage. At first it seemed impossible to overcome this barrier, not because he cared for property, but because to break with the responsibilities of his position would involve him in embarrassments that would hinder any work that he might undertake of the character proposed, if indeed it might not utterly defeat it. He said

to me with profound emotion: 'I have often regretted that I am the firstborn in my father's house.' "

A Noble Sacrifice

His father, General Yun, had already resigned, according to the usage of Korea, his estate and his responsibilities to his son and retired from active life. This complicated the difficulty, but nevertheless, with characteristic energy, the Bishop pressed on. It was agreed that he should have an interview with General Yun and lay the matter before him. The Bishop says: "I presented the matter as clearly and forcibly as possible, dealing with the venerable man in perfect candor, as well as with a deference due his station. He heard the matter patiently, making many inquiries; but at last he said something like this: 'He is my eldest son, and I have reached the age when I wish to turn over to him the interests and responsibilities belonging to him as my firstborn, and to free myself from cares during the remaining years of my life. When he went to America, I told him to learn all he could; and he fell into your hands, though I did not know you. After a

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time you returned him to me, and since his return he has been a man different from other Koreans, walking always in a straight line. I now return him to you for the work you propose, and will resume the cares from which I had relieved myself.’”

Thus a father sacrifices his son and gives up his own comfort and ease; and a son sacrifices position and fortune in order to take his place in the ranks of Christ’s workers for the uplift of his people and home land. “There is no man in all the kingdom of Korea better known or so well beloved as T. H. Yun,” is the testimony of missionaries and men of the world. His consenting to lead the enterprise of establishing our first school in Korea puts before us an opportunity that rarely comes to a Church. As the Bishop says: “Such an enterprise, in the hands of such a man, must be made monumental in character.”

A Great Opportunity

Our mission is having wonderful success among this people. Bishop Candler writes: “The people are turning to Christ as I have never seen in any field. Indeed, it may be said that the Korean

Churches have been in a state of revival for the past three years, the revival movement growing in power each year, and still advancing with increasing momentum. The mission must be reënforced speedily with more missionaries, and provision must be made at once for training a native ministry."

Our aim is, as soon as possible, to build and supply the requirements for such a school as will furnish our native preachers with an opportunity adequate to the needs of the situation. The letter partially quoted from Bishop Candler is a ringing appeal to the Church that should arouse every heart interested in our mission work and bring an immediate response for the purchase of ground and the building and equipment of this school. If this father and son have stood ready to answer the call of their country with the first liberal gift of money, and then of their own wonderful self-sacrifice, surely the people called Methodists in this favored land will not hesitate to meet out of their abundance this challenge to their faith and consecration.

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